

The Anglican Digest

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*A miscellany reflecting the words and work of
the faithful throughout the Anglican Communion.*

This issue of TAD, coming as it does in the fall of the year, brings with it material on the great feasts of St Michael and All Angels, All Saints, Christ the King, and our national day of Thanksgiving. In honor of the 500th anniversary of his birth, the likeness of Archbishop Thomas Cranmer graces the back cover. The main author of the historic *Book of Common Prayer* pleased one monarch but sufficiently offended another to bring about his martyrdom. Sir Henry Chadwick said, "Cranmer was a liturgical genius. One does not have to agree with his politics." With this number we welcome the 2,000 members of Trinity Cathedral, Little Rock. This beautiful cathedral was built during the difficult days of Reconstruction, initially with funds, interestingly enough, raised in New York!

—The Rev C. Frederick Barbee, Editor

FREDERICK BUECHNER reminds us that apologists for Christianity are frequently in danger: "They may end up not so much defending the faith because they believe it is true as believing the faith is true because they have worked so hard and long to defend it."

Champions of orthodoxy need to be frequently reminded that Christianity does not need defending with a last ditch, citadel mentality. Rather it needs proclaiming. Furthermore it is best proclaimed not by the suggestion that it is an alternative viewpoint for debate. Rather it is good news which is true, not only because it happened once upon a time in a certain place to some people, but because it is happening all the time in all sorts of places to all sorts and conditions of men and women everywhere.

In other words, Christianity is better proclaimed rather than argued and should not rely so much on the analytical question: "Do you see?" as on the persistent invitation of Jesus in St John's Gospel: "Come and see!" Put another way: there is something amazingly self-evident about orthodox Christianity. —Bishop Michael Marshall

Icons, Angels and God

I HEARD A STORY the other day that amazed me. It was from a woman—and I have her permission to tell her story—who has come to me for a long time. I thought I knew most of her story. I thought I had a sense of where she was going in her life with God and what might be coming next for her. Her life is not an easy one and for a long time she has had so much uncertainty and frustration about what God is calling her to do in her life. For several years the primary focus of her prayer had been a crucifix and the tremendous outpouring of God's love for her in the sacrifice of the Son.

But one day, not long ago, she was drawn to pray with Andrew Rublev's icon of the Trinity. She told me the story of kneeling down before the icon and being

drawn into the center of the three angels and knowing deep within her that she was surrounded by God; that no matter what she did or where she was called, God would always be around her. She

said the cross was still there, the tree in the background of the icon and the sacrifice of the Eucharist on the table in the icon, but enveloping her was God. Although none of the circumstances of her life had changed, everything had been

changed. As her director, I never could have taught her that. No one but the Spirit does that kind of teaching. All I could do is wait with her through the months and years until the Spirit was ready and she was ready. How many times, I thought as I listened to her story, I had tried to force something, or thought I knew the answer and didn't.



—M. Thomas Shaw SSJE

Mission-Minded Christians

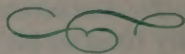
EACH YEAR I travel in the church, and I've discovered more than a few congregations showing dramatic growth. Some of this increase can be simply attributed to the expansion of the local population. But I've observed a growth in the American church that is not dependent upon an expanding, upbeat local economy.

Regardless of churchmanship, growing Episcopal congregations exhibit certain common characteristics.

1. Adult parishioners in these congregations are learning how to identify and speak of God's everyday presence and ministry, and they are being equipped for this ministry by both preaching and teaching. This capacity to speak of God generates what I've come to call a mission-minded attitude in the parish, and it is sharply contrasted to the maintenance perspective that also informs the life of every Christian congregation.

A mission-minded attitude knows that God is not an object or an idea to be debated. Rather, God is known as a Subject who

engages the world in the here and now of life today. These Christians know that God is always with us; they value evangelism as a ministry of introductions. Such evangelism is modeled on Paul's work at Athens and his use of the Greek altar to an Unknown God (Acts 17:16-34), and Philip's response to the Ethiopian businessman on the road to Gaza (Acts 8:26-40). This kind of evangelism sounds like angels announcing the birth of Jesus, not the fervent, closing argument in a court case that too many Christians have come to fear when thinking about evangelism.



But in contrast to this mission mind-set and its love of the ministry of introductions, I have discovered afresh the maintenance mind-set which, when it accounts for the majority, disables parish life.

A church with a maintenance mind-set is a task-centered church. Leadership in this congregation spends much of its

time worrying about conservation. "The parish hall needs a new roof," says the buildings and grounds committee. "The Sunday school needs a new curriculum to work well," says another. "We have got to have a more successful stewardship drive this year," says still another. Leadership is quick to point out what "ought" to be done and less likely to celebrate *what God is doing* in the here and now of everyday life.

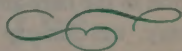
Growing congregations know the difference between mission and maintenance perspectives.

2. Newcomers to Sunday morning worship are immediately identified, welcomed and incorporated into the life of the congregation. Note the mission-minded attitude.

One study asserts that 90% of all visitors who are visited the same day they attend church become active members of the parish. If new folk are visited as late as several days later, the percentage of those who become active drops to 60%. Only 30% will become active if visiting is postponed to the second week. (From *Diocese*, the Diocese of Atlanta newsletter, 1982).

But extending hospitality

doesn't cease with this initial welcome. Newcomers' classes or, for example, "Four Evenings with the Rector" are designed to continue the process of inclusion. And these newcomers aren't expected to simply "call the church office to let us know if you'll be present." They are personally invited and in many cases accompanied by a parish sponsor. More, while initial interest burns bright, newcomers are offered opportunities actively to participate in parish programming and activities.



Lapsed members also, when they are identified, receive attentive response. In short, I find that mission-minded Christians tend to reach out more quickly, for the sake of God's love, to both newcomers and the lapsed.

3. Education is also important in these congregations, and it is shaped three ways.

a) Whether this congregation is large or small, Sunday school is highly valued and it is well done. The Bible and its stories of God's action play a special part in the curriculum these congregations use, whether

their materials are home grown or store-bought. Visiting parents are generally "sold" because of this attitude and approach to Christian education.

A mission-minded approach to Sunday morning Christian education is detailed in *Christian Education Made Easy* (Hanchey, 1989, Morehouse-Barlow).

b) The adult capacity to speak of God with clarity and in easy, spontaneous ways is enabled by classroom education, Bible study and prayer groups. And the preacher preaches about God in action in the here and now of life today, not simply ideas about God's love in response to general human needs.

c) These mission-minded Christians have been taught to understand that in their daily occupations they help God take care of the world, their neighborhood and their community. They have been taught to know that the ministry of the laity is more than just a synonym for serving on the altar guild or the vestry. They know they are necessary participants in God's ministry of creating order in creation.

4. Pastoral care is an important priority, but in growing con-

gregations it ranges more widely than simply responding to the sick and those who are hurt. Mission-minded Christians enjoy learning about Godly things. There is an educative interest present in their lives. As a result, small groups for Bible study and prayer are developed to help members support one another. Vestry meetings begin with Bible study and, because of clergy interest and leadership, members are conscious of thinking about God's will when decisions are made.

5. Clergy are enthusiastic, articulate leaders with whom people can identify. Underline the word *leadership*. It seems to be the crucial ingredient that enables the development of a mission mind-set. They welcome new ideas, and they are not autocrats nor persons who struggle with intimacy. They love God, they love people, they love parish ministry, and all three show.

—The Rev Howard Hanchey
Professor of Pastoral Theology
Virginia Theological Seminary
Alexandria, Virginia, in *Evangelical Education Society Newsletter*, edited for space

The Year of Consecration and Dedication

AFTER EIGHTY-THREE YEARS of physical effort and spiritual growth, Washington Cathedral will mark the completion of its physical construction with a full year of consecration and dedicatory events. Beginning with an Open House celebration on Saturday, September 30, 1989, the year will culminate with the setting of the final stone of the cathedral on Saturday, September 29, 1990—eighty-three years to the day from the laying of the cathedral's original foundation stone on September 29, 1907, the Feast of St Michael and All Angels.

Never Say Die

TWO HUNDRED YEARS AGO, the Hon Jon Byng was rendered exceedingly glum by a service in Hereford Cathedral. One cannot say that such a thing could *never* happen now; but this extract from Byng's *Torrington Diaries*, edited by C. B. Andrews and picked out by the Ven Sidney Austerberry, of Shrewsbury, does seem to show that however dire the outlook appears to be, "it ain't necessarily so"—

"Here I watch'd the cathedral bell for morning prayers" (Byng writes) "which I attended almost alone at a hasty, slovenly service: the whole church had been daubed over with a yellowish composition and now the wind and rain had scoured some of the pillars you may perceive that they were formerly painted *al fresco*, in a grand and beautiful manner; but the days of religion (or, as now called, superstition) are past, and in a few years all cathedrals must tumble down; how they have lasted so long appears to me to be a miracle."

So there — things do not always go from bad to worse.

—*London Church Times*

The Distant Past

AT THE HEAD of all English literature stands the English translation of the Bible. Next in rank stands that matchless volume, *The Book of Common Prayer*. Of this book it has been truly said that its fortunes are the romance of history.

Not alone have two thousand years of Christian experience left their tidemarks on its pages; between the lines, in the farther distance, we glimpse even the ancient story of the Jews. For not only was Christ himself a Jew; so also were all his earliest followers. And when these Jews entered the Christian kingdom they brought with them their religious memories and habits, their Bibles, and their royal hymn book.

Their incomparable hymns all find place in the Prayer Book. Some of them, moreover, still serve as special anthems. Such, for example, is the Venite: "O come, let us sing unto the Lord." First in Jewish, and afterward in Christian service, this has been the invitatory hymn, at the opening of public worship, for actually

thousands of years. Such use of it was centuries old, even in Jesus' time. And he habitually so heard and sang it.

Indeed, as the main architectural plan of the Roman courthouse is still found in the Christian church buildings of today, so, too, a broken outline of the Jewish services may be distinctly traced in *The Book of Common Prayer*. The great central service of the Holy Communion stands in direct succession to the whole impressive sacrificial system of the temple at Jerusalem; and the services of morning and evening pray answer to the like services in temple and village synagogue, and show the same essential features.

The public reading of the Scriptures also suggests how closely the Christian worshipper is walking today in the footsteps of the Jew. The Old Covenant Bible, consisting of only the Old Testament, was divided into two parts, the Law and the Prophets, and from these two sections were taken the Lessons of each daily service. So our present-day Bible

is also divided into two volumes, and since Cranmer's first Prayer Book the daily services simply follow the ancient rule when each takes its lessons from the Old Testament and the New.

We read of the Apostle Paul, that when he visited the city of Antioch he "went into the synagogue on the sabbath day" and preached—"after the reading of the Law and the Prophets." And who can forget an earlier sabbath morning, in Nazareth of Galilee? It is the sunny springtime, and the villagers are streaming up the road to the morning service. Jesus is among them. At once his presence is noticed, and they invite him to take part that morning,

both as reader and as preacher. A roll of parchment is handed to him, the scroll of the prophecy of Isaiah. He opens to what was probably the second lesson, as regularly appointed for that service, and commences to read. It is that beautiful passage beginning, "The Spirit of the Lord is upon me, because he anointed me to preach the gospel to the poor." So it is that now, at any Prayer Book service, when we hear the Scriptures read, our thoughts may turn back to that sabbath morning in Galilee; and we may see Jesus standing there, reading from the roll of the evangel prophet.

— Taddled

Butch Cassidy and the BCP

THE LITTLE SNAKE RIVER parish serves a river valley of the same name. The river begins in the Sierra Madre Mountains and eventually joins the Colorado River near Dinosaur National Monument in north-west Colorado. The major community is Baggs which has always been isolated. In the beginning of the 1900s it was a get-away place for outlaws such as Butch Cassidy and his Powder Springs gang. The records of St Luke's Church state the Sunday the gang showed up for services. We are told that folks were a bit apprehensive but were much relieved when it was discovered that the gang was familiar with *The Book of Common Prayer* and when they left a sizable offering in the collection plate.

—The Rev Warren Murphy

The Eucharist and Communion of Saints

AT THE ALTAR, the rector is doing something or other with the bread and with the wine. In the pews, the congregation kneels more or less patiently waiting to get into the act. The church is quiet. Outside, a bird starts singing. It's nothing special, only a handful of notes angling out in different directions. Then a pause. Then a trill or two. A chirp. It is just warming up for the business of the day, but it is enough.

The rector and his assistant and the usual scattering of senior citizens, parents, teenagers are not alone in whatever they think they're doing. Maybe that is why the bird is there to remind them. In its own slapdash way the bird has a part in it too. Not to mention "angels and archangels and all the company of heaven," if the Prayer Book is to be believed. Maybe we should believe it. Angels and archangels. Cherubim and seraphim. They are all in the act together. It must look a little like the great *jeu de son et Lumiere* at Versailles when all the fountains are turned on at once and the night is ablaze with fireworks. It must sound a little like the last movement of Beethoven's *Choral Symphony* or the Atlantic in a gale.

And "all the company of heaven" means everybody we ever loved and lost, including the ones we didn't know we loved until we lost them or didn't love at all. It means people we never heard of. It means everybody who ever did—or at some unimaginable time in the future ever will—come together at something like this table in search of something like what is offered at it.

Whatever other reasons we have for coming to such a place, if we come also to give each other our love and to give God our love, then together with Gabriel and Michael, and the fat rector, and Sebastian pierced with arrows, and the old lady whose teeth don't fit, and Teresa in her ecstasy, we are the communion of saints.

— *Whistling in the Dark*, © 1988 Frederick Buechner

Loving the Church

WHY SHOULD WE love the
Church? Why should we love her
laws?

She tells us of Life and Death, and of all
we would forget.

She is tender where we would be hard,
and hard where we like to be soft.

She tells us of Evil and Sin, and other
unpleasant facts.

They constantly try to escape
From the darkness outside and within
By dreaming of systems so perfect that
no one will need to be good.

But the man that is will shadow
The man that pretends to be.

And the Son of Man was not crucified
once for all,

The blood of the martyrs was not shed
once for all,

The lives of the Saints not given once
for all:

But the Son of Man is crucified always
And there shall be Martyrs and Saints.

—T. S. Eliot

Living in Sin

YEARS AGO I had a *New Yorker* cartoon on my bulletin board. It pictured an office with a sign beside the door that said, "President." Inside, there sat an enormous desk with two "In" and "Out" baskets, a telephone switchboard, and a postal scale. A gentleman, dressed in a three-piece suit, was sweeping the floor. Outside, one employee was remarking to another, "He'd be a great president if he ever learned to delegate."

I thought of it as a parable of leadership in the Church. I have never questioned the Church's need for visible and identifiable leaders. The apostolic Church had them, and the New Testament records—the election of Matthias, the setting apart of the Seven, the charge to Timothy to appoint elders in every town—all point to the importance and the continuity of what we have come to call the ordained ministry.

Leadership, however, which assumes total responsibility for the activities of the whole Church is poor leadership. Unless those activities are shared with the rest

of the ministers—unless leaders delegate and apostles "apostle"—those who lead and those who are led are robbed of their true inheritance. And the Body is impoverished. After all, the first deacons came into being through a process of apostolic delegation.

With laudable exceptions, I fear we are a Church that doesn't know how to delegate, and as a result we suffer from a potentially terminal case of clericalism. Clericalism is not the same thing as having clerics. It is permitting—or obliging—a small percentage of the members of the Church to do most of the work of ministry.

We can no longer blame it on the Prayer Book. The one we've been using for ten years is very clear on the subject. The ministers of the Church are "laypersons, bishops, priests, and deacons."

There are at least two reasons for our current predicament. One is theological, and the other is sociological.

For a number of centuries the Church has looked at the Gospel

of Jesus Christ and the mission of the Church through a "salvation filter." That is to say, we have concentrated so much on getting people saved that we have neglected to ask, "Saved for what?" We have correctly identified that part of the Church's mission which might be called "rescue," but have seriously neglected the other polarity which might be called "recruitment." Being rescued is essentially passive. Being recruited calls for action. Those rescued generally stay behind while their rescuers search for more victims. Those recruited know that they are destined for front line duty too.

The sociological reason has something to do with the way we view theological education. There was a time when seminaries were something like vocational training schools, designed to equip people with the practical skills of a pastor and priest. Today we're more likely to think of them as graduate schools of theology.

While there is nothing inherently bad with the latter, I submit that part of its price may be increased clericalism, albeit in a somewhat benign disguise. When the seminary is a graduate school, the parish is likely to become a classroom where being a student is more highly valued than being a disciple. A student is always one step below the teacher. A disciple, according to Jesus, is expected to "reach his or her teacher's level." Making disciples encourages rapid maturity. Making students encourages the majority to remain in a state of perpetual adolescence, where after many years of faithful participation in the life of the Church they can still utter that abomination, "I'm only a layperson."

Our primary identity is in our baptism, not our ordination or lack of it. When, by God's grace, I pass through the pearly gates, I expect to remove both my shoes and my miter. If they need clergy up there, I have misread the Story!



And not only that but she also says that I babble on incessantly and that I'm boring and—Father? Father?

— Christianity Today

Christ's Wider Kingdom

METHODISM IS A relatively new phenomenon on the world religious scene. It was started as a renewal movement within the Church of England in the 18th century. Its founders were two brothers who were priests in the Church of England, John and Charles Wesley.

John was the principal organizer and theologian of the movement and Charles was its great hymn writer. Nineteen of Charles' hymns are still in our Hymnal 1982. The achievements of these two priests are celebrated throughout the Anglican Communion each year: the Feast of John and Charles Wesley in the Prayer Book Calendar.

Both John and Charles were reared and educated by the Church of England, and both remained loyal to their faith of this Church throughout their lives. They served together as missionaries to Georgia for a brief time, but without remarkable success.

Upon their return to England they came under the influence of German Pietists (Moravians) and were converted to a more per-

sonal, enthusiastic and existential approach to the Gospel than they had previously known.

Convinced of the great value of personal conversion, they organized a renewal movement in the Church of England that emphasized personal conversion and lay ministry. This became The Methodist Society. By 1750, this had developed into a massive evangelistic movement which spread throughout the British Isles. Members of the Society were expected to be active members of the Church of England, and the movement resulted in a spectacular return to Bible reading and attendance at Holy Communion in the Church.

Both the Wesleys were interested in transporting the movement to America, but this proved slow and difficult. A small chapter of the Society was organized in New York in 1768. In 1771, John Wesley made a dramatic and radical move that would drive a wedge between The Methodist Society and our Church which has not been removed to this day. Wesley defied episcopal authority

and, although he was only a priest himself, he "ordained" a Welshman, Thomas Coke, and instructed Coke to go to America and "ordain" one Francis Asbury, an American member of the Methodist Society.

Not only did Coke and Asbury assume that Wesley's ordination was sufficient, they further assumed that, since he had appointed them "superintendents" of the Society, they were in fact Bishops of the Church! Through this grossly irregular process, The Methodist Society in America became a church with bishops, at least in the eyes of Coke and Asbury. In fact, after the American Revolution, they began to style themselves The Methodist Episcopal Church.

Charles Wesley was infuriated by his brother's violation of Church doctrine and discipline. He abandoned the Methodist Society at that point. John, in spite of his flagrant violations of Church order, was not formally indicted. He was, in fact, saved by the American Revolution,

which, incidentally, he bitterly opposed. He died in 1791, still a priest in good standing in the Church of England.

In spite of his key role in getting Methodism started as a church in America, he strongly opposed the separation of English Methodism from the Church of England. That separation occurred after his death.

A few years ago, the English Methodists made a concerted effort to come home to the Church of England, but their efforts were not gracefully received by the English Church, which still tends to view them as an insignificant sect. On the other hand, in America Methodists outnumber Episcopalians three to one, and here they tend to dismiss us as a cranky old dowager whose arrogance and outmoded ways make her a rather unattractive Mother.

So, as so often happens in families, a chilly tolerance characterizes relations with these relatives in faith.

— *The Adventurer*, Diocese of Northwest Texas

"If we accept that we have at least one iota of free will, we cannot throw it back the moment things go wrong. Like a human parent, God will help us when we ask for help, but in a way that will make us more mature, more real, not in a way that will diminish us." — Madeleine L'Engle, *Two Part Invention* via Church of the Holy Cross, Shreveport, Louisiana

Leaving

FINALLY, I KNOW THAT there are many of you whom I will never see again, until we meet at the Altar of God in Heaven. I will miss you immensely. Once a priest leaves a parish, he must leave totally. It would not be good for me to be reappearing regularly. The new priest must be his own person (Jesus' person first, however), and he does not need a former priest reappearing like a ghost. If I am invited by the new rector, or if I am given his permission, then you may see me. With so many family members in the area, it is inevitable that I will be visiting the area, but before I come, I will call your new priest first, and I will not call you long distance to "check on" my successor. Please remember that I will always be your friend and will always have a priestly love for you, but I will no longer be your priest. To love your new priest will be to honor God. Any person who does not come to church because of a particular priest will still have to answer to God for being unfaithful. And any person who stops coming to church because the old priest left must really question why he went to church in the first place.

— The Rev Keith L. Ackerman, SSC

A Shepherd's Job Description

*To draw to Christ those who are alienated;
to lead back those who have been drawn away;
to secure amendment of life in those who fall into sin;
to strengthen weak and sickly Christians;
to preserve Christians who are whole and strong,
and urge them forward in all good.*

—Martin Bucer

Timberframe

WHEN THAT FIRST bent stood erect, I was amazed at its effect. I was surprised by a reverent joy in discovering God's presence before us, transforming our work into something of deep value far beyond us. For me the timberframe has become a sacrament, tender and young, the outward sign of spiritual grace. The simplicity, grace, and beauty of the frame live in the strength of the joinery, a metaphor of our connection with the past and the future, with one another and with the bounty of God's everlasting life and love.

After church one Sunday, we gathered in the frame, the blue sky our only roof, and sang, with thanksgiving, Hymn 517, the conclusion of a momentous raising, and one final reflection on the grace of the timber-frame on Gilman Road.

How lovely is thy dwelling place, O Lord of hosts to me!
My thirsty soul desires and longs within thy courts to be;
My very heart and flesh cry out, O living God for thee.

James G. Birney III is the rector of St Bartholomew's Church, Yarmouth, Maine. The church was consecrated in the fall of last year.

— *Anglican and Episcopal History*

"The Bishop"



— via Leadership

"Oh, good . . . you're not busy."

“Honor Thy Father and Thy Mother”

THIS COMMANDMENT took on special significance for those standing at Sinai. The strong and able of the community would be so caught up in the multitude of tasks associated with getting settled and organizing a new community in the new land that it was likely that the old folks would fall through the cracks, be put on the shelf, declared excess, impose great burdens and thus be left to fend for themselves as best they can. Sound familiar? So the command...

*Honor thy father
and thy mother.*

This command is not given to little children. It was meant for grown people, for mature men and women who would face a new problem of dealing with aging parents in their new cities and towns.

What command could be more contemporary? What command could speak to our current moment with more relevance? In

a real sense we are like those slaves standing at the edge of a new experience. I do not need to regale you with statistics about the growth in longevity in our present day. All of us are aware of the discussions that go on in our midst about health care. Current headlines scare the wits out of us as they tell of 35% increases in costs of health care for the elderly. Every day the media updates us on horror stories of evictions, death by exposure, maltreatment, inadequate nursing homes, escalating costs. We tremble a bit when we are involved in discussing euthanasia both passive and active, whether certain medical procedures ought to be made available to the elderly because of the cost, senility, Alzheimer's, arthritis, loneliness, etc., etc., etc. And we are often reminded that the stage is being set for conflict between the elderly segment of our society and the younger as more and more grow older and require more and more care, as fewer and

fewer must bear this cost.

This commandment stands as a forever contemporary word.

*Honor thy father
and thy mother.*

This command has nothing to do with telling little kids to mind their parents, no matter what many say. All those discussions about what to do when parents are not worthy of honor and about the need for teens to disobey in order to break free and mature may be relevant somewhere else but not here. The word is clear. Any people who mean to be a community that lasts must be a people who care for the elderly. Listen to all of the commandment.

*Honor thy father and
thy mother, that thy
days may be long in the
land which the Lord thy
God giveth thee.*

Too often we have heard this command interpreted to say that if little children are obedient they will live a long time as a reward. Nonsense! These com-

mands are not addressed to individuals. Rather they are addressed to a people and the meaning is clear. Any people, any society, any nation that does not care for the aging in its midst is a people or nation destined for short life.

There were those in Jesus' day who sought to avoid their responsibilities. Some would take advantage of a rule that said that whatever had been dedicated to God could not be claimed by anyone else. One could just go to his parents and say, "What you would have gained from me is Corban," given to God, and then not be responsible for care of parents. Listen to what Jesus said about that.

You have a fine way of rejecting the commandment of God, in order to keep your tradition! For Moses said, 'Honor your father and your mother'; and, 'He who speaks evil of father or mother, let him surely die'; but you say 'If a man tells his father or his mother, What you would have gained from me is Corban' (that is, given to God)—then you no longer permit him to do anything for his father or mother, thus making void the word of

*God through your tradition,
which you hand on. And many
such things you do. St Mark 7:9-
13*

I am not certain just what all the solutions to our problems related to aging may be. But it is clear that they will require our careful attention and that we will probably surprise ourselves as the solutions clear. We must discuss and debate and experiment and work together in order to be faithful to the needs of

those among us who grow older, who leave the work force, who are alone, who are bereft of the support of the extended family, whose health fails. We can discuss and debate the how, but we must not debate the whether. Any society—any church—that abandons the aging will soon fall upon evil days, and that society which takes its aging population seriously is promised and will gain long life.

—The Rev Ross W. Marrs, in
The Clergy Journal



each me, my god and king,
in all things thee to see,
and what i do in any thing,
to do it as for thee,

GEORGE HERBERT, PRIEST

Home Prayers

BACK IN 1926, when the ministry called Home Prayers began, the winter snow lay deep on New Hampshire roads, isolating farms and even villages for days at a time. The Rev Allen W. Clark was rector of St Thomas' Church in Hanover. When he wanted to take his car through the snow to Beaver Meadow, Vermont, for a Sunday afternoon service, he would call upon some Dartmouth College students to go with him in case he needed help. But if and when they arrived, there might be no one there to start a fire in the woodstove and listen to the sermon. So the rector hit upon the notion of sending "church by mail."

The idea caught on, and now, 63 years later, the Home Prayers go out to over 600 parishes across the country. Allen Clark has died, but a succession of editors has carried on in his tradition, keeping the messages light and cheerful, based on the lectionary. Subscribers are from five denominations besides the Episcopal Church. Parishes buy in quantity and add a personal note from the rector or the pastoral care committee. Mr. Clark never sent a bill but depended on the good will of his friends. Today, Home Prayers is a non-profit organization. Meditations are mailed in packets of ten, and subscribers are billed annually. Individuals may subscribe, and there is still a list maintained by Allen Clark's widow of people who receive Home Prayers free, as they have for fifty years or more.

A Board of Trustees for Home Prayers includes persons from several different denominations. A budget of over \$40,000 pays for printing, mailing, editorial and administrative fees. It is a far cry from the letters tapped out on Allen Clark's typewriter in 1926, but the ministry is the same, to carry the love of Christ to the homebound.

—Exclusive for TAD, by Helen Ferguson, PO Box 108; Milford, NH 03055.

By Will and Deed

THE ESTATE of Canon Gareth Bennett, author of the controversial Preface to Crockford's, to Pusey House, the largest benefaction since its founding...GIFT to Episcopal Marriage Encounter from Anglican Marriage Encounter of Australia for the purpose of outreach...\$115,000 from the estate of Mr Fred Center to St Luke's Church, Woodland, CA...\$25,000 to St Andrew's, Polson, MT, from Pat Noriarty...\$75,000 to St John's, Youngstown, PA from the estate of John H. Hall...\$100,000 to St Paul's, Hammond, IN from Doris Mitchell...TO GENERAL SEMINARY part of a \$2 million grant from New York State for preservation of the exterior of the Chapel of the Good Shepherd...ALSO \$149,667 to GTS from the estate of Katharine Shepard, daughter of the GTS Professor of Biblical Languages from 1906-1940...\$165,000 to the Church of the Atonement, Chicago, from the estate of Ruth Burr...\$32,000 from the estate of their first woman vestry member, Margaret Rustler, to St Andrew's, Manchester, New Hampshire...\$2.5 million in grants from St James', Madison Ave, NYC, to meet human needs in the community...\$5,000 from the estate of Horace L. Varian, Jr, to TAD with a letter memorializing the regard he held for this publication...\$25,000 to Calvary Church, Memphis, for their ministries of mercy by Paul Tudor Jones of New York City in honor of his mother....\$250,000 in matching grant for the construction of three new cottages at St Jude's Ranch for Children, Boulder City, NV from Paul Sogg...A LAKE from Clarence Day to be used for research, recreation, and a backup water supply to the University of the South in memory of Bishop William Dimmick...\$28,000 to All Saints', Saugatuck MI, from the estate of Peter Kerns Lang...\$120,000 from Episcopal parishes and dioceses for the rebuilding of Trinity College, Quezon City, The Philippines...\$20,000 from the Rector, Wardens, and Vestry of St Thomas Church, NYC, to Nashotah House...10% of the net income each year from estate of \$7 million to St Paul's Church, Greenville, NC, from

Mamie Latham Richardson Perkins, who also left amounts to St Mary's College in Raleigh and St Peter's Church in Washington, NC...\$1,000 from estate of former EBC member Mary Sand of Springfield, MO and \$13,000 and 1/3 of proceeds from the sale of her residence from Vinzie Lindhe Jones, late Dallas radio personality and long-time SPEAK supporter to TAD...\$950,000 to St Andrew's Church, Amarillo, TX from the estate of Roy Greenhill [St Andrew's rector is a TAD editorial associate]...ONE FAITHFUL READER asked "Is there a form for leaving an estate to TAD?" For information on such a gift to insure the witness of TAD to future generations, we invite you to write Hillspeak, Eureka Springs, AR 72632.

✠ Deaths ✠

MRS J. HERBERT SMITH, 85, one of the founders of the Anglican Fellowship of Prayer and director of Calvary House in New York City in the 1920s, with burial from All Saints' Church, Beverly Hills...THE REV DR W. HAMILTON AULENBACH, 90, one of the most colorful and well-known Philadelphia priests, during whose tenure at Christ and St Michael's 20 young men entered the priesthood...THE REV RICHARD J. BROWN, St Andrew's, Toledo, Ohio, during a clergy-led trip to Cairo ...EDITH CORNELIA HOPKINS WALKER, 86, great-granddaughter of the first Bishop of Vermont...SISTER DOROTHEA MARY, in her 58th year of life profession, at the Community of the Transfiguration...HELEN ELLEDGE HAYNES, 71, wife of the Rt Rev Paul Haynes...THE REV DeWOLF PERRY, 80, senior priest of the Diocese of Western Massachusetts...CANON ERIC JAY, 82, senior chaplain to Archbishop of Canterbury Geoffrey Fisher at the time of the coronation of Queen Elizabeth II...THE REV JOHN E. DALEY, rector emeritus of Good Shepherd, Belmont, California...SIR LAURENCE OLIVIER, 82, buried from St James', Ashurst, south of London...JUDY JONES, 57, wife of the Rt Rev Bob G. Jones of Wyoming and widow of the Rev D. C. Edward, Jr, from injuries received in a fall at the Bishop's Residence.

Test Your Bible Knowledge

THIS is a copy of the Bible content questions given to the men and women who graduated this spring from Episcopal seminaries. How would you do on this portion of the General Ordination Exam? Correct answers are found on page 43.

1. With which of the Gospels is the phrase "I am" associated?
2. Which New Testament writing devotes most of its argument to the "high priesthood" of Jesus?
3. In which Gospel does the baptismal Trinitarian formula — baptize them in the name of the Father, and of the Son, and of the Holy Spirit — appear?
4. In which New Testament epistle is the claim to be found that Jesus preached to departed spirits?
5. Who said, "I had heard of thee by the hearing of the ear, but now my eyes see thee; therefore I despise myself and repent in dust and ashes"?
6. Identify the biblical source of this statement: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God..."
7. Where in the Bible is the description of love as "patient and kind"?
8. In which Old Testament book is this statement found? "Behold, he whose soul is not upright in him shall fail, but the righteous shall live by faith."
9. Which book of the Bible proclaims a Gentile as Messiah?
10. From which book of the Bible does this quotation come? "Vanity of vanities, says the Preacher, vanity of vanities! All is vanity."
11. In which book of the Bible will you find the story of Nicodemus?
12. What prophet used his wife as a symbol of unfaithfulness?
13. Which Gospel refers to the group of women who followed Jesus and provided for him "out of their own means"?
14. In which book of the Bible is the story of Samson and Delilah found?
15. Abishag the Shunammite was brought to warn which King of Israel when he was old?
16. In which book of the Bible do you find, "and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God"?

Continued on page 43

A Few Thoughts on The Lord's Prayer

I CANNOT PRAY Our, if my faith has no room for others and their need.

I cannot pray Father, if I do not demonstrate this relationship to God in my daily living.

I cannot pray who art in heaven, if all of my interests and pursuits are in earthly things.

I cannot pray hallowed be thy name, if I am not striving, with God's help, to be holy.

I cannot pray thy kingdom come, if I am unwilling to accept God's rule in my life.

I cannot pray thy will be done, if I am unwilling or resentful of having it in my life.

I cannot pray on earth as it is in Heaven, unless I am truly ready to give myself to God's service here and now.

I cannot pray give us this day our daily bread, without expending honest effort for it, or if I would withhold from my neighbor the bread that I receive.

I cannot pray forgive us our trespasses as we forgive those who trespass against us, if I continue to harbor a grudge against anyone.

I cannot pray lead us not into temptation, if I deliberately choose to remain in a situation where I am likely to be tempted.

I cannot pray deliver us from evil, if I am not prepared to fight evil with my life and my prayer.

I cannot pray thine is the kingdom, if I am unwilling to obey the King.

I cannot pray thine is the power and the glory, if I am seeking power for myself and my own glory first.

I cannot pray forever and ever, if I am too anxious about each day's affairs.

I cannot pray Amen, unless I honestly say, "Cost what it may, this is my prayer."

—Anonymous

In Connecticut: Blending Voices

AT 8 O'CLOCK on a Thursday evening, the members of the choir are seated in folding chairs in their rehearsal room at Christ and Holy Trinity Church, Westport, Connecticut. Bruce Barber, choir director, stoops at the piano with one foot on the sustain pedal and his eyes on his singers. He is leading them through a 300-year-old hymn, and he is not happy.

"Remember," he pleads. "It's 'I heard a voice from *heaven*.' It's not coming over the telephone. It's got to be very intense, very mysterious."

They take it again, more intently. "No glottal stop on the 'I,' please," Barber says, breaking in. "I know it's hard." They give him a wide-open "I," then try the hymn again.

This time Barber is exultant: "Oh, altos, it was *wonderful*. You gave me lots of chutzpah." He beams around the room, dark eyebrows dancing up over eyeglass rims. "Now take out Hymn 287."

What Barber has here is a typical church choir, 18 or so voices, some by their own description

small, some serviceable, with a few gorgeous ones folded in; four of them belong to paid section leaders, and the rest are volunteers. Most are under 40; they are suburban and modestly affluent. Many of them have come here from Protestant denominations; they like the loftiness of Episcopal liturgy.

It is easy enough to pick out the ringers, the professionals, in the choir. In the instant before she sings, Carole FitzPatrick, the lead soprano, sits forward and seems to assemble herself into a musical instrument, spine straightening, chest swelling, head lifting and tilting back. When the volunteers mumble through the first reading, she growls, *sotto voce*, "Come on, girls, sing!"

"I *was* singing," comes the lament. The volunteers regroup to one side of their leader, for strength in numbers. They start to open up and "honk it" as FitzPatrick indelicately urges on the third try.

"Let it waft," Barber encourages, beginning to relish the sound.

The choir needs its professionals. "We'd be all over the lot, surrounding notes as opposed to hitting them," says Carl Igelbrink, a bass. There is also the matter of attendance. Igelbrink will miss three rehearsals this month because of business travel. An alto has a conflict with a Chinese language class, and another has been out speaking to Hispanic groups for the Republican Party. But the professionals always show up; they need the income while they struggle to build performing careers.

The trick for Barber is to blend the changing cast and the varied talents into a unified voice. He drills them on breathing and on the peculiarities of sung pronunciation. At verse 9 of Psalm 37, he interjects, "This is my favorite: 'For evildoers shall be *cut off*.' With a big *t* before the 'off.' Crisp as a knife." He is relentlessly attentive to the details that weave together the different parts: "Everybody, on the bottom of page 3, let's make that a dotted quarter note with an eighth rest, so we can hear the soprano entrance."

When a single "Amen" requires the sopranos to sing 22 notes, he has the other sections pause to savor the glorious sound that their voices will support. And

always he implores, "Listen to each other. Listen for the blend."

The blend is a question not just of music but of personalities. The singers share a familial sensibility, with a family's history of love, conflict and eccentricity. The chemistry of rehearsals has lately been altered, for instance, by the absence of a popular soprano, who lives someplace called Katydid Lane and who is celebrated for crawling around her living room in her nightgown lest her appearance in the picture window scare off visiting deer. The chemistry is also different because Ethel Brandon, who directed the choir for 38 years, is now back in the congregation after an illness, a 90-year-old soprano belting out *The Church Triumphant*.

As in any family, different people take different satisfactions from the choir. Igelbrink, a vice president at Sperry & Hutchinson Co, arrives at rehearsal with his office face on, peering over his reading glasses, but begins to loosen up on *Give Us the Wings of Faith*. Chris Forrest, a computer consultant, delights in the camaraderie with professional singers.

"Part of what these guys do," she says, "is turning down their volume and melding with what

we've got-and lemme tell ya', honey, we ain't got one-tenth what they do. I've gone to see Carole and Mark (the lead tenor) in recital. When they open up, your heart comes into your mouth and tears come into your eyes and you think, I know this person."

The choir has been building all month toward an evensong for All Saints. On the big afternoon, they assemble for a final rehearsal. Nothing goes right. The choir's attempt at a *Nunc Dimittis* produces dissonance and glances of distress. Some heretic in the alto section sings "Holy Spirit" when everybody else is singing "Holy Ghost." Twice Barber loses his place.

It is a gray autumn dusk outside, with just enough rain to keep the streets and sidewalks damp. As the hour approaches, radiators click on around the church. "This is typical," Chris Forrest says. "Lots of mistakes and people thinking they can't possibly do it."

Then the evensong begins, with the choir in blue cassocks and

white cottas. They sing intensely about a voice from heaven, and as they intone the words "Blessed are the dead, blessed are the dead . . ." bass, tenor, alto and soprano seem to wheel around one another, in an eerie polyphony that rolls across the congregation.

The members of the choir falter momentarily at the start of the *Nunc Dimittis*. But then, suddenly, everyone is there. You can hear the blend, unmistakably. They sing through the rest of the service as one choir, from the foundation of Buswell's subdued bass on up to the surging descants of the soprano line. The 22-note "Amen" dances down like the leaves in the streets outside. For a few moments, it is possible to feel ordinary people lift themselves up into the communion of saints and the cloud of witnesses.

Then the voices separate again, and the singers disperse, until Thursday, into their everyday lives.

—Richard Conniff, reprinted by permission from *TIME*

Disendowment?

Fact of life spotted by the Rev A. R. O. Morris on an order of service for a wedding at his Church of St Edmund, West Kingsdown, Kent: "Drop thy still dews of quietness till all our savings cease . . ."

Saint Mary's-at-Lambeth

THE RECENT RESTORATION of the Lambeth Palace garden in London has brought into focus a special ten-year-old garden project and restoration at nearby Saint Mary's-at-Lambeth.

This former Parish Church of Saint Mary's-at-Lambeth, an edifice with a thousand-year-old history, was closed in 1972, fell into ruin, and was scheduled for demolition in 1976. An eleventh hour rescue was effected by a group called "The Tradescant Trust," formed to save the building and after restoration to establish there the first Museum of Garden History. This effort commemorates the two John Tradescants, father and son (gardeners to King Charles I and Queen Henrietta), who are buried in a fine tomb in the churchyard.

The story of the work of the Trust and its achievements is truly remarkable, practically miraculous. Despite many obstacles and depending entirely on gifts from members and friends, and with the devoted labor of volunteers, the restoration of a lovely church was undertaken. Stained glass was replaced and a total program of the correction of exterior and interior deterioration goes forward. A restored church lovingly houses a garden museum. A barren seed has burst into bloom.

The churchyard which holds the tomb of the Tradescants as well as the tomb of Admiral Bligh of "Mutiny" fame has become a garden treasury. One feature is a "knot garden" containing plants grown in the 17th century by the Tradescants who traveled far afield, including our country, collecting specimen plants.

In this tenth anniversary year, a major appeal has been mounted under the patronage of His Royal Highness, the Prince of Wales, to raise the necessary funds to rehabilitate the south walls and restore the ancient gallery for museum purposes.

Churchmen interested in the salvation of an historic church, devotees of King Charles Stuart, historians and certainly gardeners can help by sending tax free donations to the American branch of the Tradescant Trust, PO Box 644, Richmond, Virginia 23205.

On the Last Sunday After Pentecost—commonly known as Christ the King—the Episcopal Church not only celebrates the sovereign rule of Christ, and the Church as a royal community, it also lifts up its ministry to those who suffer from the disease of alcoholism and to those who suffer from the effects of alcoholism.

Alcohol and the Times of Your Life

EPISCOPALIANS HAVE ALWAYS been a people who appreciate the wonder of God's creation. We have seen the life in Christ as a call to serious discipleship, yet not one that requires a stark and somber relationship to God's creation.

We have not seen evil located in things, but in human behavior. Drugs and alcohol are not evil in themselves, but they can be used in a way so as to destroy life and become evil.

The use of alcohol is a very important spiritual issue. It is not evil in itself. It can be used and enjoyed. But it can become a destructive tyrant. Episcopalians often wink at this problem. Yet alcoholism is one of the terrible and deadly diseases in our midst. Lives are destroyed by it. Jobs are lost. Children are psychologically abused and sometimes physically abused. The children of alcoholic parents develop destructive habits of relationships which often destroy their own marriages. They often develop distorted ways of relating to them and accept abuse in destructive ways.

Is alcohol a destructive force in your life and the life of your family? Were your parents alcoholics? Now is a good time to make an evaluation of your lifestyle and to speak with a priest if you need guidance in this area.

—Dragon Tales

Church of St Michael and St George
St Louis, Missouri

Once upon a Time: Stories of Hope from Adult Children
by Amy Dean (Harper-Hazelden, 1987, 165 pp., \$7.95)

THIS IS A powerful testimony of hope and triumph in the lives of 20 adult children of alcoholics who have successfully used the ACOA (Adult Children of Alcoholics) treatment program.

Each story is a riveting and unique description of the chaos and despair suffered by those living with addicted personalities. It is inspirational reading for anyone fascinated with success stories based on faith and hope.

If you are an adult child who has grown up in the turmoil and confusion of an addicted home, you will read the stories through a split lens—viewing yourself running with a sympathetic partner through the familiar landscape of an endangered childhood.

It is never a simple task to change or grow but this book creates a challenge and a promise that will leave its readers changed people.

Letting God: Christian Meditations for Recovering Persons
by A. Phillip Parham (Harper & Row, 1987, 384 pp., \$8.95)

BASED ON THE twelve steps of Alcoholics Anonymous for recovering alcoholics, this book of well-written and diverse meditations by an Episcopal priest would be an excellent resource for any Christian seeking peace and wellness, physically and spiritually. It will be particularly helpful to those recovering from any addictive behaviors. The daily encounters with Scripture, anecdote, prayer, humor and hope guide your journey through the year, with one meditation offered for each day.

The treasure of this set of meditations is the clarity of the writing. Its focus is on the release of fear, the release of compulsions, the release of the impossibles, the letting go! It inspires the reader to let God be God and do the loving, the forgiving and the grace filling.

“Be not conformed to this world,
but be ye transformed by the renewal of your mind.”

— Romans xii.ii

An Appeal to the Clergy

I DON'T WANT to talk to you about the educational program in your church; what I want to talk to you about is your relationship to that program. To be very candid with you, I am making an appeal. I thought at first I would base my appeal on a reminder for all of us of Jesus. Jesus was a teacher. He preached, and that's important to me because that's my field.

But Jesus was first a teacher. In those occasions in the Gospels when he was so powerful and effective—when he calmed the storm, he was called a teacher. When he fed a hungry crowd he was called a teacher. When he cast evil spirits out he was called a teacher. And I thought I would appeal to you on the basis of that model, which is always before us. But then I thought the historical approach would be a little better. And I would remind you that the church itself was born in a school. The synagogue was called the House of Instruction. The teacher stood before the person and said, "You shall love the

Lord your God with all your mind." Where the rabbi reminded everyone present that an hour at study was as an hour of prayer.

But then that seemed a little too historical. Maybe I should move closer to our own liturgical tradition. "And they continued steadfastly in the Apostles' teaching—the fellowship, the breaking of the bread, and the prayers." That constituted our Sunday morning from the very beginning.

Maybe that would be the place to start my appeal, but I dismissed the thought because what I want to say is just plain urgent, pressing, vital—the most pressing need before our church now, I am thoroughly convinced, is educational.

The members of our church, not to mention members of our society, the members of our church, individually and in family units, in their larger communities and in their larger spheres of interest, are faced today with moral and ethical issues so com-

plex, so demanding, so critical, that without the resources of Christian education, Scriptures, tradition—there is no way that clarity and confidence can be theirs. How many are the forces that say this or that, this or that, how difficult is the path to be taken. How can we find our way as faithful followers of Jesus Christ, without instruction, teaching, learning religion as a field? How can members of the church, including bishops, priests, and deacons discern the voice of God? All around us, through the public media, we hear God, Christ, the Holy Spirit—we hear Scripture quoted, but how are we to hear in all of those the voice of God if we don't have access to someone leading us in the process, developing, discerning a Christian life?

The church that does not provide a healthy, balanced menu educationally for its members is inviting them by that neglect to junk food to be gotten wherever they can. Take the Bible itself. It's so easy to say, "Let's go to the Bible." And we should. That's the normative resource for our faith. But in the last generation the Bible, in a sense, has

been taken away from us by scholars who have worked so carefully over it with such expertise that most of us are afraid to touch it because we are not experts. And it has been taken in hand and used by people and reduced to a collection of clichés and simple answers and magic words.

How are we to find our way between these two extremes unless someone guide, someone teach us? Now, you are the teacher; you are the shepherd. In many cases, you are the only person in the church with a theological education. But even if you have a household of solid volunteers, even if you have a church with a minister of education on the staff, for your influence, for your initiative, for your selection of curriculum material, for your making the public aware—the public on the inside and the public on the outside—you need to make the public aware of the importance of the role of the teacher. For you yourself to be involved in the training, in the teaching of teachers, for you to offer electives on Biblical and theological themes—there is no substitute for that. And for you to do it—that's

what's so extremely important. From the pulpit to bring into the sermons themes, persons, and issues that have come up in the educational life of your community. How supportive that is. In fact, I would even suggest that the preaching and teaching of the church join hands in some coordinated sort of way so that what is being taught in the classroom is also being heard from the pulpit. And the marriage of the two more than doubles the importance of each.

There was a time when I thought the advantage I had, the leverage I had, in the pulpit was due to the fact that I knew some things that the church folk didn't know. That was a mistake; that was an ego trip.

The effectiveness and the power of the church are at that very point where all of us are together—thinking, probing, studying, questioning, deciding, acting together. It is only then, in my judgment, that the church is going to make a difference in the value system, in the lifestyles, resources, in the life of the world. The church will make a difference when the clergy teach the Bible.

— Dr. F.B. Craddock

Editor's Note: Recommended reading on this topic is *The Pastor as Religious Educator*, Ed. Robert L. Browning, Religious Education Press, 5316 Meadow Brook Road, Birmingham, AL 35242

The Small Church

In a big world, the small church has remained intimate.

In a fast world, the small church has been steady.

In an expensive world, the small church has remained plain.

In a complex world, the small church has remained simple.

In a rational world, the small church has kept feeling.

In a mobile world, the small church has been an anchor.

In an anonymous world, the small church calls us by name.

Stand Up for Jesus

"Stand up, stand up for Jesus"... This great and robust hymn has retained its popularity for well over a century. While many of the more sentimental kind that are usually associated with the Victorian era no longer capture the imagination, this call for Christian action remains as stirring as ever; yet few people are aware of the story of tragedy and courage that lies behind this hymn.

In 1858, a young Episcopal priest, Dudley Tyng, rector of the Church of the Epiphany in Philadelphia, was becoming known as one of the best preachers in the city. He seemed to be headed for a promising career in the Church, perhaps even on the national level. However, he was also an outspoken opponent of slavery, which antagonized and provoked many of the people in his parish, for while Philadelphia is in the north, it is also close to the Maxon-Dixon line and many prominent people supported and prospered from slavery. Consequently Father Tyng was forced to resign from his parish work. His friends helped him start some "preaching missions" in the area which were highly successful.

Again, this success did not last long, for in a freak accident, Tyng lost his arm and died in a few hours from his injuries. To his deathbed came a friend, a minister, George Duffield, whom Tyng asked to preach in his place the next Sunday; "What message shall I take to them from you?" Duffield asked. "Tell them to stand up for Jesus" was the reply.

He concluded his sermon with some verses he wrote inspired by this text and Father Tyng's last request. A few days later Duffield's Sunday School superintendent asked for a copy of his poem which later was printed in some religious publications. Before long the words were set to music and "Stand Up for Jesus" was becoming one of the nation's best known hymns.

Frank Colquhoun, in his book, *Hymns That Live* from which this account is taken, had this commentary on "Stand Up for Jesus": "The hymn reminds us that this is not a phoney war. We are not children at play."

—*The Lamplighter*, St Thomas Church, Menasha, Wisconsin

Update on Russian Bibles Project



TAD READERS are responding enthusiastically to the opportunity TAD presented to mail Bibles to Russian Christians. Over seventy parishes in Australia, Canada and the United States are participating.

Our guesstimate is that several thousand Bibles have reached Russia through your efforts! We have received many heartfelt, moving thank-you letters from Bible recipients.

Russian Christians continue to urgently need our help. Despite a little improvement in their situation, Christian groups still have no right to publish anything, even bulletins and newsletters. Teaching materials for children are non-existent. Baptism prior to age 25 and Christian education and charity remain illegal (though some authorities are now overlooking hospital-calling by Christians). Many prominent Christian prisoners are now free, but in rural areas active persecution of Christians continues. Bibles are available, if at all, mostly on black or gray markets, and still cost around a *month's* wages. The current opportunity to minister to Russian Christians and to help them spread the Gospel in their own country is unparalleled in the twentieth century. Your continuing efforts are thrilling to us and are still very much needed. As you know, volunteers "sell" books to interested members for \$3 and up; this covers all expenses. The TAD office and CREED (787 Princeton Kingston Road, Princeton, NJ 08540) have up-dated details and information on these and some new opportunities.

Recent events in China suggest that we take advantage of the current opportunity, as we do not know for sure what lies beyond the next turn in the Russian political road.



Episcopal Book Club

Winter Selection

THE JOY OF THE SAINTS:

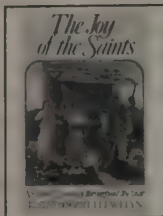
SPIRITUAL READINGS THROUGHOUT THE YEAR

Edited by Robert Llewelyn. Templegate 1989, 374 pages

Tradition is not a dusty word from the vocabulary of archeologists. It is the most dynamic word on the lips of history. Unless we know where we are coming from we do not know where we are, let alone where we should be going.

Episcopalians need to know the rock whence we are hewn. We need to know Augustine, Margery Kempe, John Wesley, Francis de Sales, Theresa of Lisieux and Julian of Norwich. Notice that there is no shortage of women writers of the spiritual life throughout the ages: it would seem in this area, if in no other (as some would have us suppose) there was no male domination! But that is hardly surprising since it is a woman who stands at the fount of the spiritual life: Mary, the mother of

the Lord, who first experienced the wonderful reality so clearly articulated by St Paul: "Christ in you, the hope of glory!"



So *The Joy of the Saints* gives us a reading for every day of the year from the communion of saints and spiritual writers throughout the ages. Robert Llewelyn has struck a rich seam and made it acces-

sible and available to ordinary folk who have neither the time nor the knowledge to mine such material for themselves. This is the Christmas selection for the EBC.



Editor's Note: News has been received that the Lenten EBC book will be the new release from Cowley, *The Word Is Very Near You*, by Martin Smith.

Thanks

*Thou hast that given so much to me,
Give one thing more — a grateful heart.
Not thankful when it pleaseth me,
As if thy blessings had spare days
But such a heart, whose pulse may be
Thy praise.*

— George Herbert

THE WORDS OF THE 17th century Anglican priest/poet, George Herbert, offer much by the way of insight into the mind of the Christian as the time of national thanksgiving approaches. In his monumental book *The Temple*, Herbert takes the Christian on a tour of his life in the faith by walking in through the physical edifice of a church building proper. In the section labeled “Church” we are reminded of the gratefulness we share as we celebrate the joy of being recipients of the fruits of the earth.

At this time of the year, though, are we truly thankful for the gifts bestowed on us? Do we really believe that this time of thanksgiving is one wherein we are grateful for

the bountiful harvests that still continue to bless this land of plenty? Or do we look forward merely to a long holiday weekend, filled with football games and family feasting? The reminder of this event is, of course, our Pilgrim ancestors who came to this country in search of a different way of life—a life open to the Spirit in a way they wished to worship Him. Every school child has learned this lesson, since the earliest of our years when we were able to cut a pilgrim’s hat out of construction paper. However, the question remains the same, “Just why is it that we should be grateful?”

For the country parson, George Herbert, it was the answering of the idea that Christ’s sacrifice for us

was the greatest sense of thanksgiving ever accomplished for humankind. He spent his rather short ministry tending to his flock, preaching and writing as a way of communicating his own need to acknowledge all that God, through Jesus Christ, had done. A living witness to the life-changing spirit found in the way of the pilgrim, his life was one of eucharist. Not merely in the action of the service of Holy Communion, but in recognition that all that was given to him was a gift of God and should be cared for and nurtured, just as he cared for and nurtured his own gardens. In the face of the perfect love sent down by God, we are rendered incapable of doing anything but causing Him to love us even more than before. The God, who is Love personified, offers us an avenue of

grace that causes us to be humbled in His very presence.

This grace is freely given, just as the rain falls upon the fields, bringing forth the fruit that blesses our tables. Each time we break bread in our homes, each time we break bread during the Eucharist, we celebrate the joy of the grateful Christian as we offer back our thanks to almighty God.

Yes, we'll eat our meal this Thanksgiving Day and we'll enjoy the warmth of family and friends, but let us also remember that it is out of a sense of who we are as the forgiven and redeemed people of God that we can celebrate this festival with the joy of the One who gives Himself to us always.

—Church of the Holy Trinity,
Ocean City, New Jersey



"That was nice, but I wouldn't want to do it every year."

I. Roasting the Turkey

II. Getting to the Church on Time



HERE'S A SAFE and easy way to prepare a turkey the evening before the dinner without staying up all night to do it, or having to do it on Thanksgiving Day.

The evening before, lightly salt the inside of the turkey and fill with your favorite stuffing. Secure both cavities with skewers or needle and thread. Salt (if you use it) and pepper the fowl—a seasoned pepper will brighten the flavor. Wrap string around the body to secure the wings, then tie the drumsticks together. Put the turkey on a rack or trivet in the roasting pan, breast side up, then cover it **entirely** with heavy duty foil, tucking it down around the sides of the bird, **not over the ends of the pan**.

Set the oven for 275 or 300 degrees depending on your oven. Figure 30 minutes per pound up to 6 hours for birds weighing 12-13 pounds, 7-8 hours for birds weighing more. **In no case set the oven higher than 300 degrees.** Put the turkey in the oven, set the clock and go to bed. When the alarm goes, find the kitchen, turn off the oven **but do not open the door!** Leave the turkey in the oven and forget it. It will be fine while you go to church for Holy Communion.

An hour before dinner, take the turkey from the oven and remove the foil. Heat the oven to 325/350 degrees depending on your oven. The turkey will be pale but cooked. Baste it with drippings in the roasting pan, return it to the oven, check it every 15 minutes. When it begins to brown, baste it again and return it to the oven. Keep a wary eye on it at this point as it will brown suddenly. Try it. May it make your holidays easier—and get you to Church on time!

— St Alban's, Washington, DC



AND IN ALL PLACES



AN ERA OF "MORAL FEVER" after an orgy of money madness is next on the horizon of America stated author Tom Wolfe (*The Bonfire of the Vanities*) at a dedication service in the Diocese of North Carolina...THE CHURCH OF IRELAND has set in motion the process of opening the priesthood to women...MAKING A DIFFERENCE was the theme of the Annual Gathering of the National Episcopal Coalition on Alcohol and Drugs in Pittsburgh this summer...A SELF-PROCLAIMED WITCH named Starhawk addressed the students and faculty members from the pulpit of San Francisco Presbyterian Seminary...THE WORLD COUNCIL OF CHURCHES is trying to decide if Jesus Christ is the only way to salvation at a conference sponsored, curiously enough, by the council's evangelism and mission commission...CHRISTMAS MAIL CALL brightens the holidays for American service men and women throughout the world. Write POB 988, St Robert, MO 65583 ...PILGRIMS AND PROTESTANTS mixed amiably at the most recent Anglican Pilgrimage to the Shrine of Our Lady of Walsingham with "Hail Mary" tying "Dare to Be a Protestant" as favorite hymns of the day...HE'S NOT HEAVY, he's my pastor? The poll to end polls informs us that the clergy of Germany are overweight, consuming too much "daily bread" as they visit their flocks...THE CHURCH ARMY celebrates its 60th anniversary in Canada this year...THE EPISCOPAL CHURCH IN SUDAN is torn by schism resulting from a disagreement over the election of a new archbishop...THE 200th ANNIVERSARY of the founding of the Protestant Episcopal Church in the United States of America and the ratification of the American BCP will be marked this fall at Christ Church, Philadelphia, which parish also hosted a service of the House of Bishops in September...THOUSANDS RESPONDED to the call

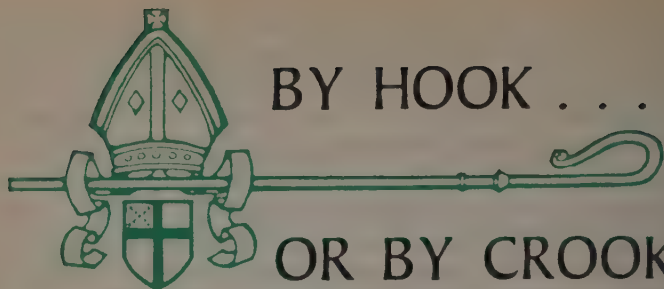
to make a Christian commitment at Billy Graham's Mission England...A NEW ORTHODOX CATHEDRAL is to be built in Moscow beginning in 1991...A SHORTAGE OF QUALIFIED CLERGY is causing alarm for American churches, according to *The New York Times*. Not only are fewer called, but also, while outstanding individuals continue to enter seminary, "the norm has slipped"...THE REFORMED CHURCH IN AMERICA has said no to the latest COCU merger proposal...THE ARCHBISHOP OF CANTERBURY will attend a papal mass in Rome - the first such event since the Reformation. He will have celebrated the Holy Communion earlier in the day at All Saints' Anglican Church and, of course, will not receive Communion at the later service...CAMELS FOR KENYA was the missionary project of St George's Episcopal Sunday School in Belleville, Illinois...CHRIST CHURCH, Lexington, Kentucky, has been named the Cathedral Church of that diocese...THE TINIEST CATHEDRAL IN BRITAIN, The Cathedral of the Isles on the Island of Cumbrae, has launched a restoration appeal with information available from 25 Dublin St, Edinburgh EH1 3PB..."INCLUSIVE" LANGUAGE IS DIVISIVE was the warning at the General Synod of the Church of England at York...CONCERTS in the Cathedral Church of St John the Divine, New York City, are a hit thanks to Carol Stroessinger, founder of the Cathedral Free Concert Society...SCOTTISH EPISCOPALIANS have approved a measure allowing female priests from other churches in the Anglican Communion to celebrate the Holy Communion even though the Scottish Church does not ordain females...MOST COLLEGE STUDENTS profess Christian beliefs, but religion often has little impact on sexual behavior according to the Princeton Research Center...ONLY THE CHOIRBOYS have to be upside down on Rogation Day to fulfill the condition of a 17th century will in the English parish of Leighton Buzzard. The vicar has been released from the requirement..."THE BEST CHURCH CHOIR" of the Gulf Coast was awarded to Christ Church, Pensacola, in an annual newspaper poll..."CHURCHFOLK DON'T CARE ABOUT THE TRUTH" states the Bishop of Durham in the London *Church Times*...TAD'S SEMINARY REPRESENTATIVES are now complete with the addition of

Mark Allen Lewis at Virginia and Barbara W. Baxter at Bexley Hall...CHASTITY'S DELIGHT was eclipsed by (RC) Bright Star and (Anglican) Holy Moses when eight nuns traded their habits for racing silks to ride the ponies at Trim, Ireland, in a charity fete..."I WANT FAITH WITHOUT FANATICS" stated the Archbishop of Canterbury in an address delivered against a resurgent religious fundamentalism. He denounced Islamic and Jewish extremism, as well as Christian intolerance in Northern Ireland...NATIONAL BIBLE WEEK, Nov 19-26, is sponsored by the Laymen's National Bible Association, 3 of whose 5 officers are Episcopalians...WESTMINSTER ABBEY hosted the choir of St Paul's Methodist Church, Houston, as the summer "choir in residence" in August...HAVE YOU HEARD the wonderful story of the Roman bishop who arrived mistakenly at the great (and very High) Church of St Mary the Virgin in New York City for Confirmation? He waited for a congregation which never appeared, all the while taking in the beautiful statues, votive lights flickering before gilded shrines, carved confessionals, magnificent High Altar, etc. After discovering in a pew a copy of *The Book of Common Prayer*, he left the church and angrily wrote the rector, "Sir, you should have a sign out in front of your church that says *This Is An Episcopal Church*." The rector wrote back, "Right Reverend Sir, you should have a sign in front of your church that says *This Is Not An Episcopal Church!*"...The next TAD will be in your hands, God willing, by the Sunday next before Advent.—Editor .

BIBLE KNOWLEDGE continued from p. 24

17. In which book of the Bible do you find "I warn everyone who hears the words of the prophecy of this book: If anyone adds to them, God will add to him the plagues described in this book"?

Answers: 1. John; 2. Hebrews; 3. Matthew; 4. I Peter; 5. Job; 6. Romans; 7. I Corinthians; 8. Habakkuk; 9. Isaiah; 10. Ecclesiastes; 11. John; 12. Hosea; 13. Luke; 14. Judges; 15. David; 16. Micah; 17. Revelation. *National Average* on Scripture Questions: 11.606



“THE FIGHT FOR OUR planet, physical and spiritual, a fight of cosmic proportions, is not a vague matter of the future; it has already started,” writes Solzhenitsyn. “The forces of evil have begun their decisive offensive. You can feel their pressure, yet your screens and publications are full of prescribed smiles and raised glasses. What is the joy about?”

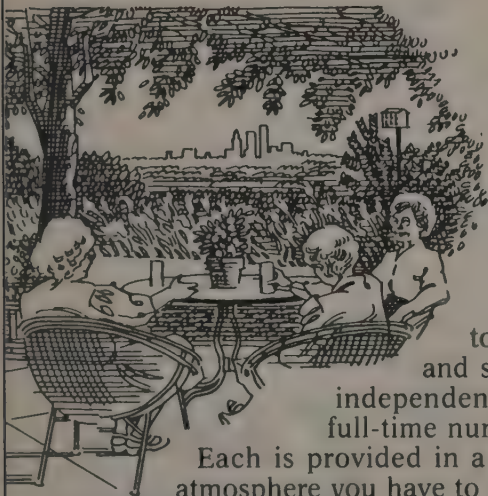
The cosmic reality of sin has been grasped by most thinking people as we approach the conclusion of the century—most people, it would sometimes seem, *except* the Christian church. I defy anyone to find a progressively optimistic diagnosis for our planet from scripture. Without the divine intervention of saving grace and personal salvation, there is no prescription for “smiles” and “raised glasses” in those pages. And furthermore, morality in all fields is surely a cosmic concern and not just a private matter. Environmental pollution is a model which is universally self-evident: I really am “my brother’s keeper,” and clearly “no man is an island.”

The decade for evangelism coincides with a time when many of the liberal and optimistic chickens hatched in the nineteenth century are coming home to roost. The fight is on even if there are many who carelessly chorus “peace, peace” where in reality “there is no peace.”

For you cannot make peace with the forces of evil—hedonism and materialism. Clearly today those false gods are being discredited. Such a moment is indeed a wonderful opportunity not so much to raise up glasses as to hold up Jesus with the confidence and the joy that can only be known by those who have first come to know him as Saviour and Lord. Such folk are strengthened and empowered, however, not for a party but first for a battle. Look up: look out!

— Bishop Michael Marshall

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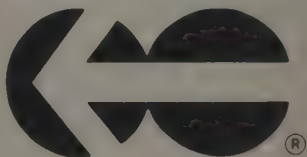
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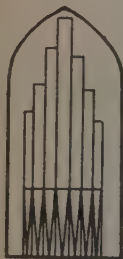
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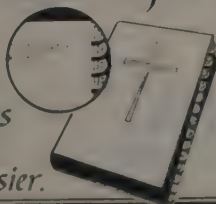
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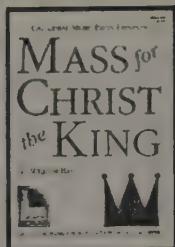
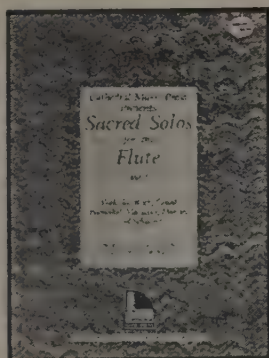
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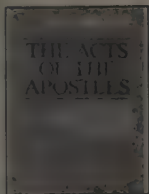
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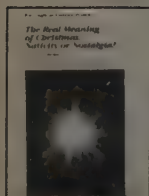
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Tracts for These Times

ON A ONE-DAY excursion through the flourishing times in our Church's history, we would be struck across the face with the superficiality of our current concerns.

Even if we are on the "traditional" side of the issues of our day, from Orders to morality to the Prayer Book, we would still be convicted by the convictions of our forebears, convictions which centered principally on the matter of salvation, its ways and means, rather than on the shape of the visible church.

In other words, salvation, atonement, and justification—the core of a person's and culture's peace of mind—are the eternally engrossing issues. They are the constants during the great periods of Christian believing.

Do you realize that John Henry Newman sweated more blood over Justification than over the Apostolic Succession?

Take the Jansenists: Not exactly a subject for Oprah, but nevertheless a section of the Roman Catholic Church in France three hundred years ago who took a stand for the grace of God.

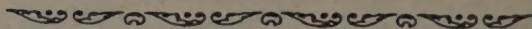
The great Jansenists, Antoine Arnauld, Jean Racine, Blaise Pascal, and certainly Cornelius Jansen himself, were not interested in church fights. The great Jansenists were committed to holding up the Augustinian, Biblical (Yea, even the Thomist) teaching on human fallenness and God's graciousness. They *did* do battle with the Jesuits, but it was over the matter of salvation: On what terms does God confer it? And how can we be sure?

Their struggle, which was a failure in the short term, turned on a totally unsuperficial point. When I read about them then, I weep for us now. It all comes down to this:

"I have decided to know nothing among you except Jesus Christ and him crucified."

—The Rev Paul F. M. Zahl for *The Anglican Digest*

WE RECOMMEND



THE NEW EPISCOPAL WAY by Carl G. Carlozzi, student and teacher manuals for Inquirers' Class, now available from Morehouse Publishing and new video from Episcopal Radio-TV, *What It Means To Be An Episcopalian...* TO THOSE INTERESTED in other realms of Christendom, writing to Coptologia Publications, POB 235, Don Mills, Ontario M3C 2S2, Canada, for information on Coptic thought...C. E. Visminis for their lovely St Nicholas Mural for Advent. Write POB 19189, Pittsburgh, PA, 15232, 412-682-0150...A HISTORY OF CHURCH MUSIC in the Episcopal Church, \$20 from Association of Anglican Musicians, Trinity Cathedral, Little Rock 72206...THREE NEW PARISH HISTORIES: Christ Church, Savannah, GA; St James-by-the-Sea, La Jolla, CA; and Bethesda-by-the-Sea, Palm Beach, FL available through those offices...44 WAYS TO EXPAND THE FINANCIAL BASE OF YOUR PARISH by Lyle E. Shaller from Abingdon Press..WRITING Stained Glass Associates for conservation and restoration guide, \$3 to POB 1531, Raleigh, NC 27602...PRAYER BOOK FOR THE ARMED FORCES 1988 available from Armed Forces Bishop's Office, Episcopal Church Center, 815 Second Ave, NYC 10017...NEW LAY MINISTRY RESOURCE on spiritual gifts developed by Harry Griffith from Adventures in Ministry, 9753 Quail Hollow Blvd, Pensacola, FL 32514...NEW EPISCOPAL SUNDAY SCHOOL CURRICULA: *Mine Eyes Have Seen Thy Salvation*, 113 Madison Ave, Montgomery, AL 36104 and *All Saints' Curriculum*, 6600 The Plaza, Charlotte, NC 28215.....BRAILLE EDITION of *The Hymnal* 1982, 410 Grand Ave, Waukegan, IL 60085... HANDWORKED COPPER AND BRASS BRACELETS from Kenya with proceeds to missionary work via Christ Church, Mobile, AL 36602...THE NOEL NEWS of the National Organization of Episcopalians for Life as abortion issues continue to confront the church - 10523 Main St, Fairfax VA 22030...SHARING, the journal of Christian healing from the Order of St Luke, POB 1974, Snoqualmie, WA 98065.



Faith of our fathers,
holy faith. We will
be true to thee till death.

Frederick William Faber



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BACK COVER: Thomas Cranmer (1489-1556) Bishop and Martyr, © Church Commissioners and Derrick E. Witty.

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